

ENGLAND  
AND  
SCOTLANDS  
COVENANT

With their GOD; a

*VIZ. Robert*

The Protestation,

The Vow and Covenant.

The Solemn League and Covenant,

In } and an Ordinance of the Lords  
and Commons assembled in Par-  
liament, for the taking the same;  
together with an Exhortation made  
by the Assembly of Divines.

An Ordinance for the better Obser-  
vation of the Lords Day.

An Ordinance, together with an Order,  
for the strict keeping the Monthly fast.

Ordered by the Commons in Parliament,  
That these Covenants and Ordinances  
be forthwith Printed and Published.

Printed for Ed Husbands, Printer to the  
Honorable House of Commons. 1646.

ENGLAND

AND

SCOTLANDS

CONVENT

OF THE GODS

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*Die Mercurii, 5. Maii. 1648.*

**I**T is this day Ordered by the House of Commons now Assembled in Parliament, That the Preamble, together with the Protestation which the Members of this House made the third day of May, shall be forthwith Printed, and the copies Printed brought to the Clerk of the said House to attest under his hand, so that the Knights, Citizens, and Burgeses may send them down to the Sheriffs and Justices of Peace of the severall Shires, and to the Citizens and Burgeses of the severall Cities, Boroughs and Cinque Ports respectively; And the Knights, Citizens and Burgeses, are so intimate on to the Shires, Cities, Boroughs and Cinque Ports, with what willingness all the Members of this House made this Protestation: And further to signifye, that as they justifye the taking of it in themselves, so they cannot but approve it in all such as shall take it.

*As shall take it.*

WE the Knights, Citizens, and  
 Burgesſes in the Commons  
 Houſe of Parliament, finding to the great  
 grief of our hearts, that the Deſignes of  
 the Priests and Jeſuites, and other adhe-  
 rents to the See of Rome; have of late  
 been more boldly and frequently put in  
 practice than formerly, to the undermin-  
 ing and danger of the ruine of the true  
 Reformed Protestant Religion in his Ma-  
 jeſties Dominions eſtabliſhed: And fin-  
 ding alſo that there have been, and ha-  
 ving juſt cauſe to ſuſpect that there ſtill  
 are, even during the ſitting in Pa-  
 liament, endeavours to ſubvert the Funda-  
 mentall Laws of England and Ireland, and  
 to introduce the exerciſe of an Arbitra-  
 ry and Tyrannicall Government, by  
 moſt pernicious & wicked Counſels, Pra-  
 ctices, Plots, and Conſpiracies: And that  
 the long intermiſſion, and unhappy  
 breach of Parliaments hath occasioned  
 many illegall Taxations, wherupon the  
 Subject hath been proſecuted and grie-  
 ved: And that divers Innovations and Su-  
 perſtitious have been brought into the  
 Church; multitudes driven out of His  
 Majeſties Dominions; jealousies raiſed  
 and fomented betwixt the King and His  
 People;



People; a Popish Army levied in *Ireland*, and two Armies brought into the bowels of this Kingdom to the hazard of His Majesties Royall Person, the consumption of the Revenues of the Crowne and Treasure of this Kingdom; And lastly, finding great cause of jealousie, that endeavors have been, & are used to bring the English Army into a misunderstanding of this Parliament, thereby to incline that Army with force to bring to passe these wicked Counsels, have therefore thought good to joyn themselves in a Declaration of our united Affections and Resolutions, and to make this ensuing Protestation.

**I** A. B. do in the presence of Almighty God Promise, Vow, and Protest, to maintain and defend, as far as lawfully I may, with my life, power, and estate, the true reformed Protestant Religion expressed in the Doctrine of the Church of *England*, against all Popery and Popish Innovations within this Realme, contrary to the same Doctrine, and according to the duty of my Allegiance, His Majesties Royall Person, Honour and Estate; as also the Power and Privileges of Parliament; The lawfull Rights and Liber-

tion of the Subject, and every person that  
 maketh this Protestation, in whatsoever  
 he shall doe in the lawfull pursuance of  
 the same. And to my power, and as far  
 as lawfully I may, I will oppose, and by  
 all good wayes and means endeavor to  
 bring to condigne punishment, all such  
 as shall either by Force, Practice, Coun-  
 sells, Plots, Conspiracies, or otherwise,  
 do any thing to the contrary of any thing  
 in this present Protestation contained;  
 And further, That I shall in all just and  
 Honourable ways endeavour to preserve  
 the Union and Peace between the three  
 Kingdoms of *England, Scotland, and Ire-*  
*land*; And neither for hope, feare, nor o-  
 ther respect shall relinquish this Promise,  
 Vow, and Protestation.

Whereas

**V**Hereas some doubts have been raised by severall persons out of this House, concerning the meaning of these words contained in the Protestation lately made by the Members of this House, *viz. The true Reformed Protestant Religion, expressed in the Doctrine of the Church of England, against all Popery and Popish Innovations within that Realm, contrary to the same Doctrine*; This House doth Declare, That by those words, was, and is meant, onely the publick Doctrine professed in the said Church, so far as it is opposite to Popery and Popish Innovations; And that the said words are not to be extended to the maintaining of any form of Worship, Discipline, or Government, nor of any Rites or Ceremonies of the said Church of England.

*Die Veneris, 30 Julii, 1641.*

*Resolved upon the Question.*

**T**hat this House doth conceive that the Protestation made by them, is fit to be taken by every person that is well affected in Religion, and to the good of the Common-wealth; And therefore doth declare, That what person soever shall not take the Protestation, is unfit to bear Office in the Church or Common-wealth.



The *Vow* and *Covenant* appointed by the Lords and Commons assembled in Parliament, to be taken by every Man, in the Cities of *London, Westminster*, the Suburbs and Liberties thereof, and throughout the whole Kingdom.

**V**Hereas the Lords and Commons now assembled in Parliament have declared, That there hath been and now is a Popish and Trai-  
gerous plot for the subversion of the true  
Pro-

Protestant Reformed Religion, and the Liberty of the Subject; and that in pursuance thereof, a Popish Army hath been raised, and now is on foot in divers parts in this Kingdom: And have further in a solemn manner Declared, Vowed, and Covenanted, That in order to the security and preservation of the true Protestant Religion, and Liberty of the Subject, they will not consent to the laying down of Arms, so long as the Papists now in open Warre against the Parliament, shall by force of Armes bee protected from the Justice thereof. And whereas the Lords and Commons have Declared, That there hath been a treacherous and horrid Designe lately discovered, by the great blessing, and speciall Providence of God, of divers persons to joyn themselves with the Armies raised by the King, and to destroy the Forces raised by the Lords and Commons in Parliament, to surprize the Cities of *London* and *Westminster*, with the Suburbs; and by Arms to force the Parliament: And the said Lords and Commons finding by constant experience, that many ways of force and treachery are continually attempted, to bring to utter ruine and destruction the Parliament and Kingdom, and that which is

CONFIDENTIAL

As

dear Sir

dearest; the true Protestant Religion. And that for the preventing, and withstanding the same, they have thought fit, That all who are true hearted, and lovers of their Countrey, should binde themselves each to other in a sacred Vow and Covenant, in manner and form as followeth, and accordingly :

**I** A, B. in humility and reverence of the Divine Majesty declare my hearty sorrow for my own sins, and the sins of this Nation, which have deserved the calamities and judgments that now lye upon it; And my true intention is, by Gods grace to endeavour the amendment of my own wayes; And that I do abhor and detest the said wicked and treacherous Designe lately discovered, And that I never gave nor will give my assent to the execution thereof, but will according to my power and Vocation, oppose and resist the same, and all other of the like nature: And in case any other like Designe shall hereafter come to my knowledge, I will make such timely discovery as I shall conceive may best conduce to the preventing thereof. And whereas I do in my conscience believe, that the forces raised by the two Houses of Parliament are raised and continued

continued for their just Defence, and  
 for the Defence of the true Protestant  
 Religion and Liberties of the Subject,  
 against the Forces raised by the King:  
 I doe here in the presence of Al-  
 mighty God, Declare, Vow and Cove-  
 nant, That I will, according to my pow-  
 er and vocation, assist the Forces raised  
 and continued by both Houses of Parlia-  
 ment, against the Forces raised by the  
 King without their consent; and will  
 likewise assist all other Persons that shall  
 take this Oath, in what they shall doe in  
 pursuance thereof; And will not direct-  
 ly or indirectly adhere unto, nor shall  
 willingly assist the Forces raised by the  
 King without the consent of both Houses  
 of Parliament. And this Vow and Co-  
 venant I make in the presence of Almight-  
 y God, the Searcher of all hearts, with  
 a true intention to performe the same, as  
 I shall answer at the great Day, when  
 the secrets of all hearts shall be disclo-  
 sed.

And I doe here in the presence of Almight-  
 y God, Declare, Vow and Covenant, That I will,  
 according to my power and vocation, assist the  
 Forces raised and continued by both Houses  
 of Parliament, against the Forces raised by  
 the King without their consent; and will  
 likewise assist all other Persons that shall  
 take this Oath, in what they shall doe in  
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 a true intention to performe the same, as  
 I shall answer at the great Day, when  
 the secrets of all hearts shall be disclo-  
 sed.



**C**ome, let us joyn our selves to the Lord in a perpetuall Covenant, that shall not be forgotten, Jer. 50. 5. Take away the wicked from before the King, and his Throne shall be established in righteousness, Pro. 25. 5. And all Judah rejoyced at the Oath, for they had sworn with all their heart, and sought him with their whole desire, and he was found of them; and the Lord gave them rest round about, 2 Chro. 15. 15.

### The excellent Usefullnesse of this COVENANT.

**V**Nion with God, Conformity to God, and the Unity of three Kingdomes, are things most desireable: In the first we are happy: In the second holy: In the third is strength, Peace and safety. These are the kindly fruits of this Covenant, and a Covenant that brings forth these, how gladly should it be embraced, and how willingly received? They are lovely bands that bind us to be happy, holy, and safe. The heart of man is backsliding, and a Covenant is like a hedge.



hedge or wall to stop us from going back;  
 it being a good and ready answer to a  
 tempter or tentation : How shall I do  
 this, and breake my Covenant ? Surely  
 we have bin too loose toward God, having  
 almost lost a Religion ; too loose in our  
 lives, and too dis-united among our  
 selves : and well it may be thought, that  
 a main end of this Rod which now lies up-  
 on us, is to beat us into this Covenant ;  
 that thereby we may be knit faster to  
 God, to holinesse, and each to other by  
 this Band of Unity. Yet the making is  
 not the chief part of a Covenant, but the  
 keeping. The benefits of a Covenant  
 are then sure and stedfast to us, when we  
 are stedfast in the Covenant : Now a  
 main cause of unstedfastnesse in the Co-  
 venant is forgetfulnesse of it. To pre-  
 vent this, the Covenant is presented in  
 this form, that being set up before us, it may  
 be daily seen, and by seeing remembred,  
 and by remembring performed : and  
 withall let us remember this, that all the  
 waies of God are mercy and truth to  
 them that fear him and keep his Cove-  
 nant. But because no man is strong in  
 his own strength, let us seek strength of  
 him who is both our strength and our Re-  
 deemer, that by Him we may be enabled  
 to

to keep our Covenant with him, that so he may delight to dwell with us, to be called our God, and to call us his people; upon which happy condition, attend Peace, Prosperity and all blessings of Heaven and Earth, temporal and eternal.

**W**EE Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesse, Ministers of the Gospel, and Commons of all sorts in the Kingdoms of England, Scotland, and Ireland, by the providence of God, living under one King, and being of one Reformed Religion, having before our eyes the glory of God, and the advancement of the Kingdom of our Lord and Saviour Jesus Christ, the honour and happinesse of the Kings Majesty, and His Posterity, and the true publique Liberty, Safety and Peace of the Kingdoms, wherein every ones private condition is included; and calling to mind the treacherous and bloody plots, conspiracies, attempts, and practices of the enemies of God, against the true Religion, and professors thereof, in all places, especially in these three Kingdoms ever since the Reformation of Religion, and how much their rage, power and presumption are of late, and at this time increased and exercised; wherof the deplorable

ble estate of the Church and Kingdom of Ireland, the distressed estate of the Church and Kingdom of England, and the dangerous estate of the Church and Kingdom of Scotland, are present and publick Testimonies; we have now at last, (after other meanes of Supplication, Remonstrance, Protestations and sufferings) for the preservation of our selves and our Religion from utter ruine and destruction, according to the commendable practice of these Kingdoms in former times, and the example of Gods people in other Nations, after mature deliberation, resolved and determined to enter into a mutuall and Solemne League and Covenant, wherein we all subscribe, and each one of us for himself, with our hands lifted up to the most high God, do Swear:

I. **T**Hat we shall sincerely, really and constantly, through the Grace of God, indeavour in our severall places and callings, the preservation of the Reformed Religion in the Church of Scotland, in Doctrine, Worship, Discipline and Governement, against our common enemies, the Reformation of Religion in the Kingdoms of England and Ireland, in Doctrine, Worship, Discipline and Governement, according to the Word of God,

God, and the example of the best Reformed Churches; and shall endeavour to bring the Churches of God in the three Kingdomes, to the nearest Conjunction and Uniformity in Religion, Confession of Faith, form of Church government, Directory for worship and Catechizing: That we and our posterity after us, may as Brethren live in faith & love, & the Lord may delight to dwell in the midst of us.

II. That we shall in like manner, without respect of persons, endeavour the extirpation of Popery, Prelacy, (that is, Church-government by Arch-Bishops, Bishops, their Chancellors and Commissaries, Deans, Deans and Chapters, Arch-Deacons, and all other Ecclesiastical Officers depending on that Hierarchie) Superstition, Heresie, Schism, Prophane-nesse, and whatsoever shall be found to be contrary to sound Doctrine, and the power of Godlinesse; lest we partake in other mens sins, and therby be in danger to receive of their plagues, and that the Lord may be one, and his Name one in the three Kingdoms.

III. We shall with the same sincerity, reality, and constancy, in our severall Vocations, endeavour with our estates and Elves, mutually to preserve the Rights and

and Privileges of the Parliamenr, & the Liberties of the Kingdoms, and to preserve and defend the Kings Maiestties person and Authority, in the preservation and defence of the true Religion and Liberties of the Kingdoms, that the world may bear witnesse with our consciences of our loyalty, & that we have no thoughts or intentions to diminish his Majestties just power and Greatnesse.

IV. We shall also with all faithfulness endeavour the discovery of all such as have been, or shall be incendiaries, Malignants, or evill Instruments, by hindering the Reformation of Religion, dividing the King from his people, or one of the Kingdoms from another, or making any Faction or parties amongst the people, contrary to this League and Covenant, that they may be brought to publique triall, and receive condigne punishment, as the degree of their offences shall require or deserve, or the Supream Judicatories of both Kingdoms respectively, or others, having power from them for that effect, shall judge convenient.

V. And whereas the happinesse of a blessed Peace between these Kingdomes, denied in former times to our progenitors,

ters, is by the good providence of God, granted unto us, and hath bin lately concluded and settled by both Parliaments, we shall each one of us, according to our place and interest, endeavour that they may remaine conjoynd in a firm Peace and Union to all posterity; And that Justice may be don upon the wilfull Opposers thereof, in manner expressed in the present Articles.

VI. Wee shall also, according to our places and callings, in this Common Cause of Religion, liberty and Peace of the Kingdomes, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof, and shall not suffer our selves directly or indirectly, by whatsoever combination, perswasion, or terror, to be divided, and withdrawn from this blessed Union and Conjunction, whether to make defection to the contrary part, or give our selves to a detestable indifferency or neutrality in this cause, which so much concerneth the glory of God, the good of the Kingdomes, and Honour of the King; but shall all the daies of our lives zealously and constantly continue therein, against all opposition, and promote the same according to our power, against all.

all lets & impediments whatsoever, and what we are not able our selves to suppress or overcome, we shall reveale and make known, that it may be timely prevented or removed. All which we shall do as in the sight of God.

And because these Kingdoms are guilty of so many sins & provocations against God, and his Son Jesus Christ, as is too manifest by our present distresses and dangers, the fruits thereof : We profess and declare before God and the world our unfeigned desire to be humbled for our owne sinnes, and for the sins of these Kingdomes, especially, that we have not as we ought, valued the inestimable benefit of the Gospel, that we have not laboured for the Purity and power thereof, and that we have not endeavoured to receive Christ in our hearts, nor to walke worthy of him in our lives, which are the causes of other sins and transgressions, so much abounding amongst us ; and our true and unfeigned purpose, desire and endeavour for our selves and all others under our power and charge, both in publique and in private, in all duties we owe to God and man, to amend our lives, and each one to go before another in the example of a real Reformation,

on, that the Lord may turn away his wrath and heavy indignation, and establish these Churches and Kingdomes in truth and peace. And this Covenant we make in the presence of Almighty God, the searcher of all hearts, with a true intention to perform the same, as we shall answer at that great Day, when the secrets of all hearts shall be disclosed, Most humbly beseeching the Lord to strengthen us by his Holy Spirit for this end, and to blesse our desires and proceedings with such successe, as may be deliverance and safety to his people, & encouragement to other Christian Churches, groaning under, or in danger of the yoke of Antichristian tyranny, to joyn in the same, or like Association and Covenant, to the glory of God; the enlargement of the Kingdom of Jesus Christ, and the Peace and tranquillity of Christian Kingdomes and Common wealths.

**Will:**



Mt. L. Leibel, Speaker  
 Benchamp St. John  
 Gilbert Gerrard  
 Walter Earle  
 James Cambell  
 Thomas Creeke  
 Robert Nicholas  
 Benjamin Rudyard  
 John Gurdon  
 Robert Harley  
 Francis Knollys  
 Edward Master  
 John White  
 Anthony Stapley  
 Dennis Bond  
 Laurence Whitaker  
 Michael Noble  
 P. re. Hoby  
 Richard Barwis  
 Edward Baynton  
 William Cawley  
 John Mayle  
 John Pyne  
 George Scarle  
 Henry Vane, Senior  
 Nevill Poole  
 John Tonge  
 Henry Herbert  
 Thomas Sandis  
 William Jesson

Philip L. Herbert  
 Thomas Barrington  
 Martin Lumley  
 John Trevor  
 Francis Godolphin  
 Thomas Arundell  
 Edward Stephens  
 Gilbert Pykering  
 John Grove  
 Oliver Cromwell  
 Henry Vane, Junior  
 William Coge  
 Richard Eusey  
 Philip L. Lisle  
 Wil. Heveningham  
 Isaac Penington  
 Richard Crisfield  
 Thomas Pelham  
 Thomas Farley  
 John Leigh  
 John Harris  
 Augustin Skinner  
 John Venn  
 William Strickland  
 John Franklin  
 Samuel Brown  
 Robert Scawen  
 Roger Hill  
 John Bullen  
 John Meyrick

Ambrose

Ambrose Browne  
 Richard Wren  
 Edward Ower  
 Charles Pym  
 Charles L. Cranborn  
 Ben. Weston  
 Dudley North  
 John Nat  
 Jo. Corbet  
 Roger Burgoyne  
 Peter Temple  
 Benjamin Valentine  
 Thom. Walsingham  
 Oliver Luke  
 William Alenfon  
 Humphrey Satewy  
 Richard Moore  
 William Ashurst  
 Thomas Moore  
 Thomas Fontaine  
 William Ellys  
 Henry Shelley  
 Rich. Shuttleworth  
 Henry Ludlow  
 George Gallop  
 Robert Wallop  
 Arthur Heffrige  
 Oliver Saint John  
 Thomas Grantham  
 Francis Burnham

Wm. L. Fitz-william  
 Edmund Dunch  
 Henry Mildmay  
 Hugh Rogers  
 Thomas Hattber  
 John Wray  
 Simonds D'Ewes  
 Anthony Bedingsfield  
 John Asbe  
 William L. Manson  
 Martin Lister  
 Robert Goodwin  
 Edward Thomas  
 Henry Lucas  
 Miles Corbet  
 Philip Smith  
 Cornelius Holland  
 William Spurstowe  
 John Lowry  
 Peter Wentworth  
 Henry Cholmley  
 Philip Stapleton  
 William Pierrepoint  
 Roger North  
 Alexander Popburn  
 Thomas Hodges  
 John Maynard  
 Samuel Vassall  
 Anthony Ibb  
 John Clotworthy

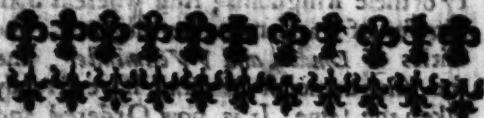
John

John Broxolme  
 Richard Fervosse  
 John Blakiston  
 Walter Longe  
 John Rolfe  
 Robert Iennor  
 John VVaddon  
 VVilliam Maffham  
 John Lisle  
 Edmund Fowell  
 Edward Ashe  
 Thomas Pury  
 Richard VVhitbead  
 Richard Jengus  
 Hamphrey Tuston  
 Thomas Dacres  
 Thomas Erle  
 John Downes  
 John Goodwyn  
 Francis Drake  
 William Waller  
 Samuel Luke  
 Francis Buller  
 Richard Harman  
 George Buller  
 Arthur Onslowe  
 Richard Wynwood  
 Robert Pye  
 H. L. Grey of Rutbin  
 Richard Knightley

John Pym  
 Christop. Telverton  
 Anthony Nicol  
 Peter Wyoth  
 Robert Reynolds  
 Nat. Barnardiston  
 Henry Heyman  
 William Parfey  
 Valentine Walton  
 Michael Oldefworth  
 William Wbeeler  
 Hall Ravenscroft  
 T. L. Grey of Groby  
 Thomas Middleton  
 Edw. Hungerford  
 Christopher Wrey  
 Richard Ee  
 Herbert Morley  
 Thomas Lane  
 Robert Cecil  
 William B. H.  
 Thomas Some  
 Herbot. Grimstone  
 Symon Snowe  
 John Nash  
 Herbot. Grimstone  
 Ralph Albeton  
 Edward Aylscogbe  
 John VVylde.  
 John Trenchard

Thomas Jervoyse  
 Richard Brown  
 William Playters  
 Nathaniel Stephens  
 Richard Rose  
 Francis Rous  
 Gilbert Millington  
 Walter Young  
 John Brown  
 John Hippisley  
 Edward Poole  
 Henry Polham  
 William Hay  
 John Driden  
 Nathaniel Fyennes  
 William Lewis  
 Giles Green  
 William Lytton  
 John Harvey  
 Edward Dowce  
 William Storde  
 Edmund Prideaux  
 Thomas Hoyle  
 Edward Exton

Francis Popham  
 Zueb Tate  
 John Curson  
 Alexander Bence  
 Squire Bence  
 John Selden  
 John Glyn  
 Richard Onslow  
 John Coke  
 Tho. L. Wenman  
 Bulstrode Whitlock  
 George Mountague  
 Edward Partheriche  
 Henry Champion  
 Will. Whitaker  
 Denzel Hales  
 Edward Wingate  
 James Fenys  
 Poynings Moore  
 Edward Bisse, Junior  
 William Iephson  
 Edward Mountague  
 Norton Knatchbull  
 Thomas Eden.



**An Ordinance of the  
Lords and Commons Assem-  
bled in Parliament: With  
Instructions for the taking of  
the League and Covenant  
in the Kingdom of Eng-  
land and Domini-  
on of Wales.**

**VV** Hereas a Covenant for the  
preservation and Reformation  
of Religion, the maintenance  
and defence of Lawes and Liberties,  
bath been thought a fit and excellent  
meanes to acquire the favour of Al-  
mighty God towards the three King-  
domes of England, Scotland, and Ireland;  
and likewise to unite them, and by uni-  
ting, to strengthen and fortifie them a-  
gainst the common-Enemy of the true  
Reformed

Reformed Religion, Peace and Prosperity of these Kingdoms; And whereas both Houses of Parliament in England, the Cities of London and Westminster, and the Kingdome of Scotland have already taken the same; It is now Ordered and Ordained by the Lords and Commons in Parliament, that the same Covenant be solemnly taken in all places throughout the Kingdome of England and Dominion of Wales. And for the better and more orderly taking thereof, these Directions ensuing are appointed and enjoyned strictly to be followed.



# Instructions for the raising of the Solemn League and Covenant throughout the KINGDOM.

I. That the Speakers of both Houses of Parliament do speedily send (to the Lord Generall, and all other Commanders in Chief, and Governors of Towns, Forts, Castles, and Garrisons, as also to the Earl of Warwick Lord High Admirall of England) true Copies of the Solemn League and Covenant, to the end it may be taken by all Officers and Souldiers under their severall Commands.

II. That all the Knights and Burgesses now in Parliament, do take speciall care speedily to send down into their severall Counties (which are or shall hereafter be under the power of the Parliament) a competent number of true Copies of the said League and Covenant, unto the Committees of Parliament in

their severall Counties; And that the said Committees do within six dayes at the most disperse the said Copies to every Parish Church or Chapell in the severall Counties, to be delivered unto the Ministers, Church-wardens or Constables of the severall Parishes.

III. That the said Committees be required to return a Certificate of the day when they received the said copies, as also the day they sent them forth, and to what Parishes they have sent them, which Certificate they are to return to the Clerk of the Parliament, appointed for the Commons House, that so an account may be given of it, as there shall be occasion.

IV. That the severall Ministers be required to read the said Covenant publicly unto their people the next Lords-day after they receive it, and prepare their people for it, against the time that they shall be called to take it.

V. That the said League and Covenant be taken by the Committees of Parliaments in the place where they reside, and sent also to the Inhabitants of the Town, within seven dayes after it comes to the said Committees hands.

VI. That the said Committees, after they have taken it themselves, do speedily disperse



disperse themselves through the said Counties, so as three or four of them be together on days appointed at the chief places of meeting for the severall divisions of the said Counties; and summon all the Ministers, Church-wardens, Constables & other Officers unto that place, where, after a Sermon preached by one appointed by the Committee for that purpose, they cause the same Minister to tender the League and Covenant unto all such Ministers and other Officers, to be taken and subscribed by them, in the presence of the said Committees.

VII. That the said Committees doe withall give the said Ministers in charge to tender it unto all the rest of their Parishioners the next Lords Day, making then unto their said Parishioners some solemn Exhortation concerning the taking and observing thereof; and that the said Committees do also return to the severall Parishes, the names of all such as have taken the Covenant before them, who yet shall also subscribe their names in the Book or Roll with their Neighbors in their severall Parishes. And if any Minister refuse or neglect to appear at the said summons, or refuse to take the said Covenant before the Committee, or

to tender it to his Parish, that then the Committees be carefull to appoint another Minister to do it in his place.

VIII. That the League and Covenant be tendered to all men within the severall Parishes, above the age of eighteen, as well lodgers as inhabitants.

IX. That it bee recommended to the Earl of *Manchester*, to take speciall care that it be tendered and taken in the University of *Cambridge*.

X. That for the better encouragement of all sorts of persons to take it, it be recommended to the Assembly of Divines to make a brieft Declaration by way of Exhortation, to all sorts of persons to take it, as that which they judge not only lawfull, but (all things considered) exceeding expedient and necessary, for all that wish well to Religion, the King and Kingdom, to joyn in, and to bee a singular pledge of Gods gracious goodnesse to all the three Kingdoms.

XI. That if any Minister do refuse to take, or to tender the Covenant, or any other person or persons doe not take it the Lords-day that it is tendered, that then it be tendered to them again the Lords-day following, and if they still continue to refuse it, that then their names be returned

(31)  
turned by the Minister that tenders it, and by the Church-wardens or Constables unto the Committee, and by them to the House of Commons, that such further course may be taken with them, as the House of Parliament shall see cause.

XII. That all such persons as are within the severall Parishes, when notice is given of the taking of it, and doe absent themselves from the Church at the time of taking it, and come not in afterwards to the Minister and Church-warden, or other Officers to take it in their presence before the return be made, be returned as refusers.

The manner of the taking of it to be thus; The Minister to read the whole Covenant distinctly and audibly in the Pulpit, and during the time of reading thereof, the whole Congregation to bee uncovered, and at the end of his reading thereof, all to take it standing, lifting up their Right hands bare, and then afterwards to subscribe it severally, by writing their names (or their marks, to which their names are to be added) in a Parchment Roll or Booke, whereinto the Covenant is to be inserted, purposely provided for that end, and kept as a Record in the Parish.

XIII. That the Assembly of Divines

do prepare an Exhortation for the better taking of the Covenant: And that the said Exhortation, and the Declaration of the Kingdoms of *England* and *Scotland*, joyned in the Armies, for the Vindication and Defence of their Religion, Liberties and Laws, against the Popish, Prelaticall and Malignant party, and passed the 30 of Jan. last, be publicly read, when the Covenant is read, according to the fourth and sixth Articles: And that a sufficient number of Copies of the said Declaration bee sent by the persons appointed to send the true Copies of the said Covenant, in the first and second Articles.

**FINIS.**



*An exhortation to the taking of the  
Solemn League and Covenant,  
for Reformation and Defence of  
Religion, the Honour and Hap-  
piness of the King, and the  
Peace and Safety of the Three  
Kingdomes of England, Scot-  
land and Ireland.*

**I**F the power of Religion, or solid Rea-  
son, if Loyalty to the King, and pie-  
ty to their Native Country, or love to  
themselves, and naturall affection to their  
Posterity, if the example of men touched  
with a deep sense of all these, or extraor-  
dinary Successes from God thereupon,  
can awaken an embroiled bleeding Kom-  
mon to embrace the Sovereign and onely  
meanes of their Recovery, there can  
be no doubt but this Solemn League and  
Covenant will finde wheresoever it be  
tendered, a people ready to entertaine it  
with all cheartfulness and duty.

And were it not commended to the Kingdom by the concurrent encouragement of the Honourable Houses of Parliament, the Assembly of Divines, the renowned City of London, multitudes of other persons of eminent rank and quality in this Nation, and the whole Body of Scotland, who have all willingly sworn and subscribed it, with rejoycing at the Oath, so graciously seconded from Heaven already, by blasting the Counsels, and breaking the power of the Enemy more then ever; yet it goeth forth in its own strength, with such convincing evidences of Equity, truth and Righteousness, as may raise in all (not willfully ignorant, or miserably seduced) inflamed Affections to joyn with their Brethren in this happy Bond, for putting an end to the present miserie, and for saving both of King and Kingdom from utter ruine, now so strongly and openly laboured by the Popish faction, and such as have been bewitched and besotted by that viperous and bloody generation.

For what is there almost in this Oath, which was not for substance either expressed or manifestly included in that Solemn Protestation of May 9.

1641. wherein the whole Kingdome  
stands engaged untill this day. The  
fintoll neglect whereof, doubt (as we  
may justly fear) open our floodgates the  
more to let in all these calamities upon  
the Kingdome, and cast upon it a necessi-  
ty of renewing Covenant, and of entering  
into this.

If it be said, the extirpation of Pre-  
lacy, to wit, the whole Hierarchical Gov-  
ernment (standing, as yet, by the  
knowne lawes of the Kingdome) is new  
and unwarrantable. This will appeare  
small impartiall understandinge (though  
new) to be not onely warrantable, but  
necessary; if they consider (to omit  
what some say, that this Government  
was never formally Established by any  
lawes of this Kingdome at all) that the  
very life and soule thereof is already  
taken from it by an Act passed this pre-  
sent Parliament, so as (like *Figulus* Car-  
cass, of which no more was left but the  
skull, the feet, and the palms of her  
hands) nothing of Jurisdiction remaines  
but what is precarious in them, and yet  
humane in those who submit unto them.  
That their whole government is an beast  
but a humane Constitution, and such as  
is found and adjudged by both Houses  
of

of Parliament (in which the judgement  
of the whole **KINGDOME** is involved  
and declared) not onely very prejudicial  
all to the Civill State; but a great hin-  
derance also to the perfect reformation of  
Religion; Yea, who knoweth it not to  
be too much an enemy thereunto, and  
destructive to the power of godlinesse,  
and pure administration of the Ordina-  
nces of Christ? which moved the well-  
affected, almost throughout this King-  
dome, long since to Petition this **PAR-  
LIAMENT** (as hath bin desired before  
even in the reign of Queen *Elizabeth*  
and of King *James*) for a totall abolition  
of the same: Nor is any man hereby  
bound to offer any violence to their per-  
sons, but onely, in his place and calling,  
to endeavour their extirpation in a law-  
full way.

And as for those Clergy men, who  
pretend that they (above all other) can-  
not Covenant to extirpate that Govern-  
ment, because they have (as they say)  
taken a sollemne Oath to obey the Bi-  
shops, in, *licitis & honestis*: They can  
tell, if they please, that they that have  
sworne obedience to the Lawes of the  
Land, are not thereby prohibited from  
endeavouring by all lawfull means the



the abolition of those Lawes, when they prove inconvenient or mischievous. And yet if there should any Oath be found, into which any Ministers or others have entered, not warranted by the Lawes of God and the Land, in this case, they must teach themselves and others, that such Oaths call for repentance, not pertinacy in them.

If it be pleaded that this Covenant crosseth the Oaths of Supremacy and Allegiance; there can be nothing justified from truth: for, this COVENANT bindes all, and more strongly engageth them to preserve and defend the Kings Majesties Person and Authority, in the Preservation and defence of the true Religion and Liberties of the Kingdoms.

That scruple, That this is done without the Kings consent, will soon be removed, if it be remembered that the Protestation of the fifth of May before mentioned, was in the same manner Voted and executed by both Houses, and after (by Order of one House alone) sent abroad to all the Kingdom, His Majesty not excepting against it, or giving any stop to the taking of it, albeit he was then Resident in Person at White Hall.

Thus Ezra and Nehemiah drew all the

people into a Covenant, without any  
 speciall Commission from the *Persian*  
*Monarchs* (then their Sovereigns) to  
 do, albeit they were not free Subjects,  
 but Vassalls, and one of them the most  
 all servane of *Araucanas*, then by con-  
 quest King of *Judab* also.

Nor hath this Doctrine or Practice  
 been deemed seditious or unwarrantable  
 by the Princes that have sat upon the  
 English Throne, but justified and defen-  
 ded by *Queen Elizabeth* of blessed memo-  
 ry, with the expence of much Treasure  
 and Noble blood, in the United Provin-  
 ces of the Netherlands, combined not  
 onely without, but against the unjust vi-  
 olence of *Philip of Spain*; King *James* fol-  
 lowed her steps, so far as to approve  
 their union, and to enter into League  
 with them as free States, which is con-  
 tinued by his Majesty now Reigning  
 unto this day; who both by his expedi-  
 tion for Relief of *Rebel* in *France*, and  
 His strict Confederacy with the Prince  
 of *Orange*, and the States Generall, not-  
 withstanding all the importunity of  
*Spain* to the contrary, hath set to His  
 Seal, That all that had bin don by His  
 Royall Ancestors, in maintenance of  
 a holke who had so engaged and combined  
them.

themselves, was just and warrantable.

And what had become of the Religion, Lawes and Liberties of our Sister Nation of Scotland, had they not entred into such a Solemn League and Covenant at the beginning of the late troubles there? which course, however it was at first, by the Popish and Presbick Projectors, represented to His Majesty as an Offense of the highest nature, justly deserving chastisement by the fury of a puissant Army; yet when the matter came afterwards in cool blood to be debated, first by Commissioners of both Kingdomes, and then in open Parliament here (when all those of either House, who are now engaged at Oxford were present in Parliament, and gave their Votes therein) it was found, adjudged and declared by the King in Parliament, That our dear Brethren of Scotland had done nothing, but what became Loyall and Obedient Subjects, and were thereupon by Act of Parliament, publickly righted in all the Churches of this Kingdom, where they had been defamed.

Therefore however some men, hood-winkt and blinded by the Artifices of those Jesuiticall Engineers who have  
long

long conspired to sacrifice our Religion to the Idolatry of Rome, our Lawes, Liberties and Persons to Arbitrary Slavery, and our Estates to their insatiable Avarice, may possibly be deterred and amused with high Threats and Declarations, flying up and down on the wings of the Royall Name and Countenance (now captivated and prostituted to serve all their lusts) to Proclaim all rebels and Traitors who take this Covenant; Yet let no faithfull English heart be afraid to joye with our Brethren of all the three Kingdomes in this Solemn League, as sometimes the men of Israel (although under another King, did with the men of Judah) at the invitation of *Hizkiah*, 2 Chron. 30.

What though those tongues set on fire by Hell do rail and threaten? That God who was pleased to clear up the innocency of *Mordecai* and the Jews against all the malicious aspersions of wicked *Haman* to his and their Sovereign, so as all his plotting produced but this effect, That when the Kings Commandment and Decree drew neer to be put in execution, and the enemies of the Jewes hoped to have power over them, it was turned to the contrary, and the Jewes had rule over them.

th. w. that hated them, and laid hands on  
 such as sought their hurt, so as no man  
 could withstand them, *Esab. 9.* and that  
 same God, who but even as yesterday  
 vouchsafed to disperse and scatter those  
 dark clouds and fogs which oversha-  
 dowed that Loyall and Religious King-  
 dome of Scotland, and to make their  
 Righteousnesse to shine as cleare as the  
 Sun at Noon day, in the very eies of  
 their greatest Enemies, wil doubtlesly  
 stand by all those who with singlenesse  
 of heart, and a due sense of their owne  
 finnes, and a necessity of Reformation,  
 shall now enter into an everlasting Co-  
 venant with the Lord, never to be for-  
 gotten, to put an end to all those unhap-  
 py and unnatural Breaches between the  
 King, and such as are faithfull in the  
 Land; causing their Righteousnesse and  
 praise to spring forth before all the Nations,  
 to the terror and confusion of those men  
 of bloud, the confederate Enemies of  
 God and the King, who have long com-  
 bined, and now raked together the dregs  
 and scum of many Kingdoms, to bury all  
 the Glory, Honour and Liberty of this  
 Nation, in the eternal Grave of dishonor  
 and destruction.

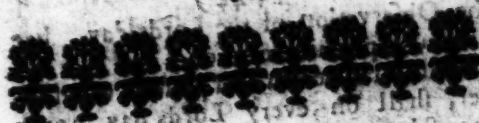


Die Veneris, 9 Feb. 1643.

**A**N Exhortation touching the taking of the Solemn League and Cove. ant, and for satisfying of such Scruples as may arise in the taking of it, was this day read the first and second time; and by Vote upon the Question assented unto, and Ordered to be forthwith Printed.

H. Elmyng, Cler. Parl. D. Com.

Ann



An Ordinance of the  
Lords and Commons As-  
sembled in Parliament,  
for the better Obser-  
vation of the Lords-  
Day.

**F**Orasmuch as the Lords-day, notwith-  
standing severall good Lawes hereto-  
fore made, hath been not onely greatly  
prophaned, but divers ungodly Bookes  
have been published by the Prelaticall  
Faction, against the Morality of that  
Day, and to countenance the prophana-  
tion of the same, to the manifest indan-  
gering of Souls, prejudice of the true  
Religion, great dishonour of Almighty  
God, and provocation of his just wrath  
and indignation against this Land; The  
Lords and Commons for remedy there-  
of, doe Order and Ordain, and bee it  
Ordered and Ordained, That all the  
Lawes Enacted, and in force concerning  
the

the Observation of the Lords-day, bee  
careful'y put in execution; and that all  
and singular person and persons whatsoe-  
ver, shall on every Lords-day apply  
themselves to the sanctification of the  
same, by exercising themselves thereon,  
in the duties of Piety and true Religion,  
publickly and privately: And that no  
person, or persons whatsoever, shall pub-  
likely cry, shew forth, expose to sale, any  
Wares, Merchandizes, Fruit, Herbs,  
Goods or Chattells whatsoever, upon the  
Lords Day, or any part thereof; upon  
pain, that every person so offending, shall  
forfeit the same Goods so cryed, shewed  
forth, or put to sale: And that no person or  
persons whatsoever, shall, without reason-  
able cause for the same, Travell, carry  
Burthens, or do any worldly labours or  
work whatsoever, upon that day or any  
part thereof; upon pain, that every one  
travelling contrary to the meaning of  
this Ordinance, shall forfeit for every  
Offence, Ten shillings of lawfull mo-  
ney; and that every person carrying  
any burthen, or doing any worldly labor  
or work, contrary to the meaning here-  
of, shall forfeit five shillings of like mo-  
ney for every such Offence. And be it  
farther Ordained, That no person or  
per-



persons shall hereafter upon the Lords day use, exercise, keep, maintain, or be present at any Wrestling, Shooting, Bowling, Ringing of Bells for pleasure or pastime, Masque, Wake, otherwise called Feasts, Church-Ale, Dancing, Games, Sport or Pastime whatsoever; upon pain, That every person so offending, being above the age of Fourteen yeers, shall lose and forfeit 5 shillings for every such Offence. And be it further Ordained, that all and singular person and persons that have the care, government, tuition or education of any childe or children, under or within the age of Fourteen yeers, shall forfeit and lose twelve pence for every of the said Offences that shall bee committed by any such childe and children. And because the Profanation of the Lords day hath been heretofore greatly occasioned by May-poles (a Heathenish vanity, generally abused to superstition and wickednesse) The Lords and Commons doe further Order and Ordain, That all and singular May poles, that are, or shall be erected, shall bee taken down, and removed by the Constables, Borsholders, Tything-men, petty Constables, and Church-wardens of the Parishes and Places where the same be; And that no May-pole shall be he

after set up, erected or suffered to bee within this Kingdom of *England*, or Dominion of *Wales*. And it is further Ordained, That if any of the said Officers shall neglect to doe their Office in the Premises, within one week after notice of this Ordinance, every of them for such neglect shall forfeit Five shillings of lawfull moneys; and so from week to week, weekly Five shillings more afterwards, till the said May-pole shall bee taken down and removed. And that if any Justice of the Peace of the Countrey, or the chief Officer or Officers, or any Justice of the Peace, or within any City, Borough, or Town Corporate, where the said Offences shall bee committed, upon his or their view, or confession of the party, or proof of any one or more witnesses by Oath (which the said Justice, chief Officer or Officers, is by this Ordinance Authorized to minister) shall finde any person offending in the Premises, the said Justice, or chief Officer or Officers shall give Warrant under his or their Hand and Seale, to the Constables or Church-wardens of the Parish or Parishes where such offence shall bee committed, to seize the said Goods crying, shewed forth, or put to sale as aforesaid; and to levy the said other forfeitures

or

or penalties by way of Distresse, and sale of the goods of every such Offendor, rendering to the said Offendor the overplus of the moneys raised thereby; And in default of such Distresse, or in case of insufficiency, or inability of the Offendor to pay the said forfeitures or penalties, that the party offending bee set publicly in the Stocks by the space of three hours; And all and singular the forfeitures or penalties aforesaid, shall be employed and converted to the use of the poor of the Parish where the said Offences shall bee committed; saving only, that it shall and may be lawfull, to and for any such Justice, Mayor or Head Officer or Officers, out of the said forfeitures or penalties, to reward any person or persons that shall informe of any Offence against this Ordinance, according to their Discretions; so as such reward exceed not the third part of the forfeiture or penalties. And it is further Ordained by the said Lords and Commons, That the Kings Declaration concerning observing of Wakes, and use of Exercise & Recreation upon the Lords-Day, The Book intituled, *The Kings Majesties Declaration to His Subjects, concerning lawfull Sports to be used*, and all other

other Books and Pamphlets that have bin,  
 or shall be Written, Printed and Publi-  
 shed against the Morality of the fourth  
 Commandment, or of the Lords day,  
 or to countenance the Prophagation  
 thereof, bee called in, seized and sup-  
 pressed, and publickly burnt, by the  
 Justices of Peace, or some or one of  
 them, or by the chief Officer or Offi-  
 cers aforesaid, in their severall Limits,  
 or by their Warrant or Command. Pro-  
 vided, and be it Declared, That nothing  
 in this Ordinance shall extend to the  
 prohibiting or dressing of Meat in pri-  
 vate Families, or the dressing and  
 sale of Victualls in a moderate way, in  
 Inns or Victualing Houses, for the use  
 of such as otherwise cannot be provided  
 for; or to the crying or selling of Milke  
 before Nine of the clock in the Morning,  
 or after Foure of the clock in the Af-  
 ternoon from the Tenth of September till  
 the Tenth of March: or before Eight  
 of the Clock in the Morning, or after  
 Five of the Clucke in the Afternoon,  
 from the Tenth of March till the Tenth  
 of September. And whereas there is  
 great breach of the Sabbath by Rogues,  
 Vagabonds and Beggars, It is further  
 Ordained, that the Lord Mayor of the  
 City

City of London, and all Justices of Peace, Constables, Church-wardens, and other Officers and Ministers whatsoever, shall from time to time cause all Laws against Rogues, Vagabonds, and Beggars, to be put in due execution; and take Order, That all Rogues, Vagabonds and Beggars, doe on every Sabbath Day repair to some Church or Chappell, and remains there soberly and orderly during the time of Divine Worship. And that all and singular person and persons, that shall doe any thing in the execution of this Ordinance, shall be protected and saved harmless by the Power and Authority of Parliament.

And be it further Ordained, that this Ordinance be Printed and Published, and read in all Parish Churches and Chappels, before the Sermon in the Morning, on some Lords day before the first of May next, on the South side of Trent, and before the first of June next on the North side of Trent.



Die Sabbathi, 6. April. 1644.

**O**rdere*d* by the Lords and Commons Assembled in Parliament, That this Ordinance be Printed and Published, and read in all Churches and Chapels, before the Sermon in the Morning, on some Lords-Day before the first of May next, on the South-side of Trent, and before the first day of June next, on the North-side of Trent.

H: Elsyng, Cler, Parl. D. Com.



*An Ordinance of the Lords and Commons assembled in Parliament, for the better Observing and Keeping a Monthly Fast within the Kingdom of England and Dominion of Wales.*

**W**Hereas the Kings most Excellent Majesty, upon the request of the Lords and Commons in this present Parliament assembled, and by and with their advice and consent, considering the lamentable and distressed condition of His good Subjects in the Kingdom of Ireland, (that there might be a generall Humiliation of all the Estates of this Kingdom before Almighty God in Fasting and Prayer) was graciously pleased to command the keeping of a Monthly Fast; and to the end that all persons might the better take notice thereof (and to leave such without excuse, as should not duly keep and ob-

serve the same) did afterward by his Proclamation of the 8th of Jan. 1648. appoint that the same should be generally, publickly and solemnly holden and kept, as well by abstinence from food, as by publick prayers, preaching, and hearing of the Word of God, and other Religions and holy duties, in all Cathedralls, Collegiat and Parish Churches and Chapels within the Kingdome of *England* and Dominion of *Wales*, (without any exception) on the last Wednesday of every Moneth, to continue during the troubles in the said Kingdome of *Ireland*: All which His Majesty did straightly charge and command, should be reverently and devoutly performed by all His Subjects, as they desire the blessing of Almighty God, and would avoid his heavy indignation against this Land and People; and upon paine of such punishments as may justly be inflicted upon all such as shall contemn, or neglect so Religious a worke and duty. And whereas the Lords and Commons in both Houses of Parliament, have received divers informations from several parts of this Kingdom and Dominion of *Wales*, of the great neglect of the due observation and keeping of the said Fast upon the daies appointed,



pointed, and of the prophanations of the same, by many irreligious, ill-affected loose, and scandalous persons, as well of the Clergy as others, who are so far from afflicting their soules, and loosing the bands of wickednesse, as that they provoke the wrath of Almighty God, and make so pious a meanes to procure his Blessings, the occasion of greater judgments.

For the prevention whereof for the time to com, the Lords and Commons do Order, Declare, and Ordaine, That in all and every the Cathedrals, Collegiate, and Parish Churches and Chapels, within the Kingdom of *England* and Dominion of *Wales*, (without any exception) upon every Lords day, next and immediately before any the daies appointed for the said publike Fast, the Parson, Vicar, Curate or Minister, that upon that day shall Officiate, or exercise in any of the said Cathedrals, Collegiate, Parish Churches or Chapels, shall give publike notice in every of the said Cathedrals, Collegiate, Parish Churches or Chapels respectively, of the Fast day next ensuing, immediately after Sermon, or Prayer ended in the Forenoon, before the Congregation be dismissed, earnestly exhorting

and perswading all the people to the so-  
lemn due keeping, and Religious obser-  
vation of the whole day appointed for the  
said Fast: and that they would repair to  
some Church or Chapell, there diligent-  
ly and reverently to attend all such ho-  
ly duties as shall be used in the observance  
of the same; that they forbear to use all  
manner of sports and pastimes whatsoe-  
ver, and their ordinary Trades and Cal-  
lings upon the said day, as well Carriers,  
Waggoners, Carters, Wainmen, Drovers,  
Butchers, Blacksmiths, Shop keepers, La-  
bourners; or any others using any Art,  
Trade, Mytery, or manuell Occupation  
whatsoever; and that all vintners, Taver-  
ners, Ale-house keepers, and keepers of  
Vintrelling-houses, doe forbear to keep  
open their doors, bulks, or shops, or to sell  
or utter: except in cases of extreme ne-  
cessity; any Wine, Beer, Ale or victuals  
the publick exercises and Religious duties  
of that day in the respective Cathedrals,  
Collegiate, Parish Churches and Cha-  
pels be past and over.

And lastly, all and every the Justices  
of the Peace, Mayors, Bayliffs, Con-  
stable, Church wardens, and other Of-  
ficers, inhabiting or residing within the  
Liberties or Precincts of any such Cathedral,  
Collegiate,

Collegiate, Parish Church or Chapell,  
are hereby required to take speciall no-  
tice, as well of such Parson, Vicar, Cu-  
rate, or other Minister that ought to  
Officiate in any of the said Cathedrals,  
Collegiate, and Parish Churches or Cha-  
pels, upon any such day appointed for the  
Fast, that shall either refuse or neglect  
to doe the same, or not doe or cause the  
same to be done in that religious, and so-  
lemn manner as it ought to be, or that  
shall refuse to give notice of the Fast day,  
at the time and in manner as aforesaid,  
forthwith to return their names, and  
and the names of all such (from time to  
time) as shall wilfully offend herein, in  
conceit of the Laws, His Majesty and  
both Houses of Parliament, unto some one  
or more of the Knights, Citizens or Bur-  
geses that serve for the County where  
such offence is or shall be committed, that  
some speedy course may be taken for the  
severe punishing of such as shall offend  
herein according to the Laws.

Die Martij, 22. Aug. 1642.

Ordered by the Commons Assembled in  
Parliament, That this Ordinance be  
forthwith Printed and Published in boldest  
Hand, by the Clerk of the Commons.

Whereas



24. April. 1643.

**W**Hereas the Lords & Commons in Parliament have made an Ordinance for the more strict and solemn keeping of the dayes of publike Fast, which are not by all persons duely observed, even in these times of publike calamity, to the great dishonour of God, and the contempt of the Authority of both Houses of Parliament. Now that more particular Notice may be given unto all such as shall offend herein, before any exemplary punishment bee inflicted upon them; It is Ordered by the Commons now Assembled in Parliament, That all Constables (or their Deputies) shall

shall the day before every publike Fast, repair to every House within their severall and respective Liberties, and charge all persons, that they strictly observe the Fast, according to the Directions in the said Ordinance.

And they shall upon the said Dayes of the publike Fast, walk through their said Liberties, diligently searching for, and taking notice of all persons, who either by following the Work of their Calling, or sitting in Tavernes, Victualling or Ale-houses, or any other wayes shall not duely observe the same: And they are hereby required to returne the Names of all such persons as they shall finde so offending, as also such Informations as they shall receive against any other persons within their Liberties, guilty of the like offence

offence, unto the Committee for  
Examinations, that so they may  
be proceeded against for the con-  
tempt of the said Ordinance : And  
all Constables are to observe these  
Directions from time to time, so  
long as the said publike Fast shall  
be kept, without expecting any  
further Order.

*H. Elsyuge, Cler. Parl. D. Com.*

**E N D.**



